

THE PACIFIC.

FIRST PURE. THEN PEACEABLE. WITHOUT PARTIALITY AND WITHOUT HYPOCRISY.

WHOLE No. 1241.]

SAN FRANCISCO, CAL., DECEMBER 2, 1875.

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Faith, Hope and Charity.

Have Faith! though tempest rage without,
Fling to the winds thy cruel fears,
For love will soon dispel all doubt,
And Christ dry up thy falling tears.
Have Hope! the sun is brightly shining
Behind the clouds that hide your sky,
And touches with a silver lining,
And bids the clouds and darkness fly.
Have Charity! greatest of the three,
Even as thyself, thy neighbors love.
Love one another; the decree
Given by Him who reigns above.

Correspondence.

Capitals of the Old World.

XL VIENNA—THE AUSTRIAN.

EDITORS OF THE PACIFIC:

The population of Austria is the most heterogeneous of any nation in Europe. The province of Austria proper is but a small fraction of the now great Austro-Hungarian empire, whose capital is Vienna. Of the thirty-six millions in the Empire, only about nine millions are German-speaking people. Sixteen million are Slavonian—the same race which just now is giving Turkey so much trouble. Five and a half million are Hungarian or Magyar, and three and a half are Roumanian. In religion, two thirds of the whole population are Roman Catholics. Greek Catholics, Protestants, and Jews make up the other third, although a few Mohammedans are to be found on the Southern borders. It will be seen, therefore, that there is little real unity among the provinces of Austria, and it is not surprising that the Emperor, Francis Joseph II, feels no little anxiety as to the effect upon his Empire of the present uprising among the Slavs in the adjoining Turkish province of Herzegovina. He does not desire to receive them as subjects of his own, as the Slavonic element in his Empire is already too turbulent for the public good. He is unwilling to aid the Herzegovians to secure their independence, as they would be sure, when well established, to receive a large accession of territory and Slavonic population from his own Empire. If this revolt could be quietly settled, and affairs go on as they were before, until he had strengthened and established his own government, there is no doubt he would be very happy. But thirty thousand refugees through his Southern provinces, and must be fed with Austrian provisions or starve. Troops are required in great numbers on the border, to guard against raids. Turkish soldiers occasionally come into collision with Austrian troops, and must be watched. The great powers must needs mediate for peace, and so give the insurrection international importance; and last, but not least, Russia stands ready to profit by any mistake Austria may make in dealing with Turkey, and upon the slightest pretext weaken the Empire of Francis Joseph.

This European war-cloud, small as it is, brings Austria into considerable prominence just now, and the imperial city, Vienna, has fastened upon it the eyes of all the royal courts of Europe.

In population, Vienna vies with Berlin in about the same way that Chicago vies with St. Louis. Vienna has about 830,000 inhabitants, which is within about five thousand of what is claimed by the Berliners.

The imperial palaces and houses of parliament are not noteworthy; but other government buildings are more attractive. Chief among these is the Royal Arsenal, in which are 200,000 stand of arms, and barracks for ten thousand troops. The grand entrance hall contains about sixty life-size statues of prominent officers in the army, in the days of the old German Empire. These statues are executed in Carrara marble, and are grouped around the columns which support the arched and frescoed ceiling. In the rooms above are trophies from victorious battle fields, old armor, ancient lances, swords and fire arms, and tattered flags of all nations. Vienna, like nearly all continental capitals, wears a military aspect. From the marching and counter marching of troops, the array of armed guards before palaces, storehouses, and gateways, one would almost think that war was already declared.

But in Vienna, as elsewhere, there are sights suggestive of peace, and attractive centers of art, education, and religion. There remain several of the buildings occupied in 1873 by the International Exposition. These we visited, admiring especially an Egyptian Mosque and dwelling house erected by the Khedive, and decorated in full Oriental style. During the Exposition, this establishment was occupied and exhibited by Arabs in the national costume, and was a place of great interest to all strangers.

In view of the near approach of our own great Exposition at Philadelphia, it is of interest to find that the Vienna Fair was open 186 days. The number of people who visited it was 6,740,500. The amount of entrance money received was about one million dollars. The Exposition was a financial failure. Unlike the London Exhibitions, that at Vienna was kept open seven days in the week. It is to be hoped that in our celebration of God's mercies to our nation during its first century, the Lord's day may be recognized, and rest allowed to the army of workers and the hosts of visitors.

The royal gallery of art is very large, and the collections of paintings and statuary are considered excellent.

The University of Vienna has a great reputation for the excellence of its Medical department. This University has eighty professors, and over six hundred students. Berlin, however, rejoices in a University, whose professors number 142, and whose students, in all departments, reach the aggregate of two thousand. Berlin undoubtedly holds the highest place among German cities as an educational and literary center. Great German Universities are numerous, Prague, Heidelberg, Halle, Bonn, Munich, Vienna, and other cities are the seats of strong literary institutions.

The churches of Vienna are less interesting for what they are, than for what they contain. The Cathedral of St. Stephen has a steeple 450 feet high, in which is a bell made of 180 captured Turkish cannon. The church of the Augustines contains a monument to the Archduchess Christine, which is considered to be Canova's masterpiece.

It is a pyramid of marble, thirty feet in height. Six figures in marble, representing mourners, are entering the open door of the tomb to leave their chaplets or to testify to their sorrow. The church of the Capucines contains a crypt, in which, resting upon the marble floor, are metallic coffins, richly ornamented, containing the bodies of the royal families. Prominent among these mortal relics, are the bodies of Marie Louise, the second wife of Napoleon Bonaparte; Napoleon's only son, who died in early life; Maximilian, the unfortunate Emperor of Mexico Joseph II, Emperor of Germany; and his illustrious mother, Maria Theresa, who daily visited the resting place of her husband, Francis I, for a period of thirteen years. At the end of that time, her body was carried to the same silent home, and has rested ever since by the side of the one whose death she so deeply mourned. This subterranean chamber, through which we walked by the light of torches, receives the bodies only of the royal family. Their hearts are deposited in urns in the Church of the Augustines, and their bones in the church of St. Stephen. I think it may be said of them all that they are "very much buried."

Vienna is an interesting city to visit, but its climate is very disagreeable. The wind and dust in Vienna are worse than in Market street in midsummer. There is little that is striking in the costumes and habits of the people. Its trade with the regions bordering upon the Danube is extensive, and it holds a prominent place as a commercial city, but its morals are exceedingly low. H. E. JEWETT.

September, 1875.

The Pacific Sunday-school Lesson Help.

Lesson—for Sunday, Dec. 4th, 1875
—John xx: 11-18.

JESUS AND MARY,

Mary Magdalene, or Mary of Magdala, and the other Mary, were present at the burial of Christ, which was done

in a hasty manner by Joseph of Aramthea and Nicodemus, late on the day of the crucifixion.

After this the two Marys with other women seem to have agreed together to go on the first day of the week, early in the morning, and carry with them spices to complete the embalming of the body of Jesus, and according to their preconceived plan, Mary Magdalene and the other Mary, and Joanna, and Salome, and other women, just as the day began to dawn, came to the sepulchre "bringing their spices."

It seems that while on the way they were troubled about who should roll away, for them, the great stone which was placed upon the mouth of the tomb, and served as its door. Then when they came the stone was already rolled away. So they entered in, but found not the body of Jesus, and they were very much troubled about it. A quick glance around the sepulchre satisfied Mary Magdalene that some parties had removed the body, and perhaps, being more eager than the rest about the matter, she hurried at once back to the city to find Peter and John, and she found them at John's home. She had just breath enough to say "They have taken away the Lord, and we know not where they have laid him." Her eagerness and alarm passed by sympathy into the hearts of the two apostles. They arose to run out together to the sepulchre, and Mary followed them. But while Mary was away from the sepulchre, the other women who remained at the tomb saw a vision of angels which gave them great fear, and the angels told them that Jesus was risen from the dead, "and they went out quickly and fled from the sepulchre, for they were afraid." So that when Mary Magdalene returned to the tomb they were all gone. Then when Peter and John had gone into the sepulchre, and found the linen clothes lying in one place and the napkin which was bound around his thorn-pieced temples carefully folded up, and lying in a place by itself, they were amazed, and departed, wondering in themselves at that which had come to pass. But Mary, who in grateful love had clung to the Master while living, and was the last to leave the grave on the evening of the burial, with the same love living in her sorrow, clings, even after Peter and John had left it, to the spot where in death he had reposed.

"But Mary stood without, weeping." In this she presents herself to us as the saddest and most unconsolable of all the mourners for the crucified one. She had received a great blessing from the Master, in the miracle of the casting out of seven devils, therefore, her love for him was great. The supposition which identifies her with the "woman who was a sinner," etc., does her great injustice, and has no foundation in Scripture. There is no ground for supposing that she was ever a woman of dissolute habits. "Satanic possession carried then no more evidence along with it of previous immorality, than insanity would do now among ourselves." But hers was a grateful love for the Savior which made her linger at the grave, when all the rest were gone, and she was left alone. In the midst of her passionate mourning, "She stooped down and looked into the sepulchre." As if to take another glance into the deserted place. Then through the veil of her tears she saw, "two angels in white, sitting." Angels were interested in the redemption of man, and frequently appeared in connection with the ministry of Christ on earth; so now they came to comfort the sorrowing one, and to tell the good news of his resurrection. "White"—showing their purity and holiness. "Sitting, the one at the head and the other at the feet, of where the body of Jesus had lain." "As the two cherubim sat at the ark of the covenant watching the Shekinah." "And they say unto her, Woman, why weepst thou?" Think of her absorbing grief, who being thus addressed by angels should have no surprise, no fear; but as if unheeding who they were that spoke to her, from the fullness of her sorrow-stricken heart could only be able to repeat what she had said to Peter and John, "Because they have taken away

my Lord, and I know not where they have laid him." She probably thought that some of the friends of Christ had taken the body to some other place of burial before she came to the sepulchre, hence she said anxiously, "I know not where they have laid him." And she did not want to leave till she has found out and accomplished that for which she came so early in the morning. "And she turned herself back"—not through fear, but as though, without further interruption, to weep out her most bitter grief. Then as she turned back, she saw a man standing near her, but, "she knew not that it was Jesus." She was not expecting him, and it was not yet open daylight, and her eyes were so blinded by tears that she could not see him clearly enough to recognize his form. He said unto her, "Woman, why weepest thou? whom seekest thou?" She seems to care but little about who the person is that speaks to her, but taking him to be one who did not need to be told why she wept, and must have known all that had happened, "supposing him to be the gardener, saith unto him, 'Sir, if thou hast borne him hence tell me where thou hast laid him, and I will take him away.'" She perhaps thought that it was an offense to the gardener, that Jesus of Nazareth should be buried in the midst of the garden of which he was the keeper, and consequently he might have removed it to some other place. But Mary wished to have the body to embalm it, and remove it to some quiet resting place, hence she said "I will take him away."

"Jesus saith unto her, Mary"—doubtless in the old familiar voice, his usual gentle tone. She immediately recognized him. "His sheep know his voice." She saith, "Rabboni," which is to say, "My Master." The word is nearly the same as Rabbi, which is master or teacher. But some say that Rabboni was a term of higher respect. And as she said this she was about to embrace him, but Jesus stops the movement, saying, "Touch me not." Gently, but firmly, our Lord stops the too warm, too human approach. She perhaps thought this would only be a momentary appearance; in the excitement of the first gush of joy she would detain him, that she might enjoy his presence. He said, "Touch me not," do not lay hold of me; you will have other opportunities to converse with me. "For I am not yet ascended to my Father." I have not yet left the world. Do not stay to pay me homage, or to confirm thy faith, but go immediately to my brethren. Thus does he intimate, in the strongest manner, the forgiveness of their fault, without ever mentioning it. They all forsook him and fled." Yet he is not "ashamed to call them brethren." "He knoweth our frame." They were timid, despairing and unbelieving. Yet they are recognized as brethren, by Christ, after his resurrection. "Go to my brethren and say unto them: I ascend to my Father and your Father, and to my God and your God." Tell them that though I am risen from the dead they must not renew their Judaic hopes concerning the restoration of the temporal kingdom of Israel. My mission on earth is ended. I now ascend up on high to power and glory. "I was dead, and am alive forevermore," and I go to my Father. "Mary Magdalene came and told," etc. While they were together mourning and weeping, Mary came and told them the good news of a risen Savior. We would suppose they would have hailed the joyful message with delight, but they believed her not. Thus the first preacher of the resurrection of Christ was met with unbelief. While to her it was a reality in which she could rejoice with great joy.

Constant, unwavering love for Christ always has its reward. "He that loveth me, shall be loved of my Father, and I will love him and will manifest myself unto him."

Noble woman! Thou camest to embalm the body of Christ. The church to the end of time shall embalm thy memory, and point to thee as the most loving and faithful of that devoted band, who,

"While apostles shrank, could dangers brave,
Last at his cross, and earliest at his grave."

THE WOMAN'S BOARD OF THE PACIFIC.

By SARAH EDWARDS HENSHAW.

Our Auxiliaries.

There are about sixty Congregational churches in California, and of these about one-third have reported a Woman's Missionary Society auxiliary to our Board. We hope to report next year an auxiliary in every one of these sixty churches. As soon as possible we shall publish the Association's list of the churches, and with it a list of our auxiliaries, that all may see for themselves what yet remains to be done, even in California, towards organizing women's work for women. And as fast as we can obtain statistics, we shall extend this list outside our own state, for we already have correspondents in Nevada, in Utah, and in Washington Territory. Meanwhile, the following lucid directions in regard to organizing for this work will be found of interest and of use. They are from the pen of Mrs. J. W. Hough, of Santa Barbara, and partake of her own earnest spirit.

1. Kindle your own zeal and enthusiasm with the Breath of God—which is the Holy Spirit.
2. Go "from house to house" and consult as to the expediency and best method of forming a "Woman's Missionary society." When sufficient interest has been awakened, then—
3. Call a meeting. Begin promptly. Sing. Read a few verses of Scripture. Make a short prayer, or repeat the Lord's prayer, asking all to unite.

State the object of the meeting, and call for an expression of opinion upon the subject of organization. Expect a word or two from each one. This may be accomplished with less delay by asking them to speak in the order in which they sit. Then put the question, *Shall we organize a Woman's Missionary Society?* Some one will make a motion; after it is seconded, put it to vote. If decided in the affirmative, produce and read a form of constitution, suggested by the Board of the Pacific. Call for remarks, suggestions or amendments. Put the question on the adoption of the constitution. Decide upon one or two by-laws relative to terms of membership, day of meeting, &c. Obtain signatures to the constitution, and proceed at once to the election of officers. It is well to have these informally selected before hand; they can then be elected without delay, either *viva voce*, or by ballot. This accomplished, the society is fairly organized, and ready for work.

WHAT PLAN FOR CONTRIBUTIONS.

The *Weekly Pledge* is preferable, for the following reasons:
1. It is Scriptural.
2. It cultivates systematic giving.
3. It enables all to give something.
4. It secures vastly more money in the aggregate.

How shall these pledges be collected? The best plan by far is, for each member to bring her own money (the amount of her weekly pledges for the month) to the monthly meeting. Here, her heart is warmed, cheered, and filled with sympathy by the friendly meeting—the earnest prayer—the missionary letter—the warm address—the touching appeal—and she goes away inspired with a new love for this form of Christ's work.

But she cannot *always* be present, neither will it *always* occur to her to send her money. To meet these cases, appoint collectors or adopt the envelope system, which many find to be the better plan.

HOW MEETINGS CONDUCTED.

Seldom twice alike. Obviously one chief object—perhaps the chief object of these meetings will be to gather and impart intelligence, as a means of awakening and increasing interest in missionary work. This intelligence of necessity comes in various forms. Occasionally we are delighted with a visit from a real, live missionary; occasionally we have a warm, glowing letter from over the sea; occasionally an earnest worker from some home field will drop into our circle; occasionally living pictures of missionary work may be selected from such a vol-

ume as "Woman and her Savior in Persia, or 'Ten Years on the Euphrates,'" while the *Missionary Papers*, and *Life and Light* are always available with their fresh, stimulating pages.

Exercises like these, interspersed with singing, and enriched by prayer, cannot fail to make an interesting and profitable meeting.

The more individual talent can be developed the better. Persuade one sister to prepare a sketch, or a series of sketches, upon some particular mission; another, to follow the history of some noted missionary; a third, to suggest some of the many arguments for, or meet some of the objections raised against missionary work; a fourth, to gather up items of special interest from the whole foreign field, and another to note the progress and success of the various "Women's Foreign Missionary Societies" at home. Occasionally, too, attention should be directed to the labors of the "Home Missionary Society," or the "American Missionary Association," while the present war in Europe suggests a fruitful topic in its bearings on the Papacy, and the evangelization of the world.

After all, no society can slavishly follow any model. Every leader must use her own tact and ingenuity in seizing upon the passing events of the hour, and adapting the exercises to meet the ever-varying circumstances and abilities of the society.

She will find it always important, however, to be thoroughly prepared beforehand on every point, and come to the meeting programme in hand, fully made out, and endeavor to throw life and animation into all the exercises. If at the close she shall find that every member feels that to have been absent would have been an irreparable loss, both spiritually and intellectually, she may safely conclude that the meeting has been a successful one.

On Batte creek F. A. Shaeffer has put in nearly 1,100 acres in addition to the vast field he has sown nearer home. The home places contain 2,200 acres, and a great part of it is in grain. Every one who owns or can rent land in that portion of the county has sown all that they could of it, well knowing that no matter what the season may be, they will be sure to get a good crop.

W. J. Young was until recently the fortunate owner of 3,300 fat mutton sheep, with fleece still on, that were being herded near the Stanislaus river. During one of the dark nights of last week the herder was taken sick and the flock broke away, and on attempting to enter the bottom near Burnville they got into the Stanislaus river and were carried away, causing a total loss. A large force of men are at work, however, trying to save the pelts.

Nilsson. I shall take every opportunity to recommend and praise your instruments.

WEDER PIANOS ARE THE BEST

Kellogg. For the last six years your Pianos have been my choice for the concert room and my own house.

Albani. I am thoroughly satisfied with your splendid Pianos. They deservedly merit the high distinction they have obtained.

WEDER PIANOS ARE THE BEST

Patti. I have used the Pianos of every celebrated maker, but give yours the preference over all.

Strauss. Your Pianos astonish me. I have never yet seen any Pianos which equal yours.

WEDER PIANOS ARE THE BEST

Wehli. MADAME PAREPA called you Pianos the finest in the United States. I fully endorse that opinion. They have no rival anywhere.

SHERMAN & HYDE,
Pacific Coast Agents for the WEBER PIANO, and the celebrated STANDARD ORGAN,
(Manufactured by Poulouet, Felton & Co., New York AND WHOLESALE AND RETAIL.)

Music Dealers,
CORNER OF KEARNY AND SUTTER STS.,
San Francisco.

Poetry.

The Pilgrim Fathers.

They come— that coming who shall tell?
The eye may weep, the heart may swell,
But the poor tongue in vain essays
A fitting note for them to raise.
We hear the after-shout that rings
For them who smote the power of kings.
The swelling triumph all would share;
But who the dark defeat would dare,
And boldly meet the wrath and woe
That wait the unsuccessful blow?
It were an envied fate, we deem,
To live a land's recorded theme.
When we are in the tomb,
We, too, might yield the joys of home,
And waves of winter darkness roam,
And tread a shore of bloom.
Knew we those waves, through coming time,
Should roll our names to every clime;
Felt we that millions on that shore
Should stand, our memory to adore.
But no glad vision burst in light
Upon the pilgrim's aching sight;
Their hearts no proud hereafter swelled;
Deep shadows veiled the way they held;
The yell of vengeance was the trump of fame;
Their monument, a grave without a name.

O, many a time it hath been told,
The story of those men of old;
For this, fair Poetry hath weathed
Her sweetest, purest flower;
For this, proud Eloquence hath breathed
His strain of loftiest power;
Devotion, too, hath lingered round
Each spot of consecrated ground,
And hill and valley blessed;
There, where our banished fathers strayed,
There, where they loved, and wept, and prayed,
There, where their ashes rest.

And never may they rest unsung,
While Liberty can find a tongue,
Twine, gratefully, a wreath for them,
More deathless than the diadem,
Who to life's noblest end
Gave up life's noblest powers,
And bade the legacy descend
Down, down to us and ours.

Musings.

Lightly now the sands are sifting
From the hour-glass of my life;
Vainly have I tried to stay them—
I am baffled in the strife.

Lighter than the floating lint-specks,
Still than the velvet tread
Of the verdure of the spring-time,
Fall the years upon my head.

Silently as fall the shadows
At the closing of the day;
Each one, as it lengthens eastward,
Leaving traces of decay;

Leaving furrows on my forehead,
Leaving snow-flakes in my hair;
Impress of a Father's finger
That has gently rested there.

Every line upon my forehead,
Traced by time's relentless share,
Is a monument in memory
Of the dear ones "over there."

And each thread of purity,
Interwoven through my hair,
Binds me closer, closer to them,
To the dear ones "over there."

Welcome, then, the lengthening shadows—
Traces of decay are given
From this weary world to wean us,
And illumine our path to Heaven.

Communications.

The Coming Kingdom.

NO. III.

In our last communication we endeavored to show that the people of the latter-day kingdom would be Israelites—not in any special or restricted sense the descendants of Hebrews, but rather spiritual Israel, according to the terms of the "new covenant." We endeavored to show, moreover, that this new people would far outnumber all previous conditions of the Jews, and would be, as in the republic of ancient days, heterogeneous in character, from the very nature of the case, and from fair inference drawn from all passages of Scripture relating to the return. It remains to be shown the more prominent landmarks and characteristics of this kingdom, for its possible identification.

Once shown the kingdom already entered upon its career of glory, and the time of its establishment is matter of history, rather than speculation on the "times and seasons of Scripture." This, we believe, is most wonderfully shown by numerous prophecies, which point out, as plainly as the nature of the case admits, the leading features of the new kingdom. These we shall give with little comment, preferring rather that each one should draw his own conclusions from the Scripture quoted.

Wherever this new kingdom is to be established, of one thing we may rest assured: It will not be in Palestine, the apparent multitude of passages of Scripture to the contrary notwithstanding.

If anything more were needed to settle this point than the assertion of Christ, (already quoted—Matt. xxi: 43) it may be found in the utter insufficiency of Palestine to hold, much less support, the vast numbers that are to people the new kingdom. In its best days, when every hillside was covered with a teeming population; when the plains were so studded with cities that in one small province, almost within the range of the eye, "were sixty great cities, fenced with high walls, and gates, and bars, besides unvalled towns a good many," it supported a population of only about five millions; in a country less than a twelfth as large as California, with not a decent harbor nor a nav-

igable river in all its borders. How, then, can it become the central kingdom of this world, controlling its commerce, and shaping its intellectual and political destinies? It is idle to think of it; neither is there Scripture to warrant it. If there is to be a "new covenant," and a new people, called by a "new name," we must look for a new land of promise, of which Palestine, with its old historic names, taken in their primal signification and physical characteristics, should be the type. Thus hidden from the wise and prudent of this world, the intent of prophecy is gained, that he may reveal it in his own time, to his waiting, watchful Israel.

But as if to make the solution of the prophetic record doubly sure and unmistakable, new features are introduced, and fresh landmarks set up, so that "the wayfaring man, though a fool, may not err therein"—landmarks that old Palestine never had and never can have, except by an entire change in her physical economy. Let us see what these are, bearing in mind what we have so strongly intimated, that we are to look in the western continent for the full conditions of prophetic record.

1. *It should be to the west of Palestine.* "But they shall fly upon the shoulders of the Philistines toward the west." (Isa. xi: 14.) The prophet has here been speaking of the second gathering of Israel to "the ensign" which the "root of Jesse" should set up, and, under the figure of the Philistines, or natural enemies of carnal Israel, shows that the natural enemies of spiritual Israel, in the latter days, will be the first to bear them to the promised land. And so it has proved, as history abundantly shows, in the discovery and settlement of the "New World."

2. *It was to be a land very far off.* "Thy eyes shall see the king in his beauty; they shall behold the land that is very far off." (Isa. xxxiii: 17.) The allusion here is unmistakably to the latter-day kingdom and to "the son of David" as king, and, taken with other passages in the same chapter, can have no other meaning than that we have given to it.

3. *It should stretch from sea to sea.* "He shall have dominion from sea to sea, and from the river unto the ends of the earth." (Ps. lxxii: 8.) Zac. ix: 10 has the same language. If this language refers only to Palestine, with the Mediterranean on the west, and the Dead Sea on the southeast, how contracted the domain, even though, as intimated, all the coast nations should be subdued. But if used as an enigmatic figure for the new land of promise, stretching three thousand miles from sea to sea, how full and complete the fulfillment; and with no uncertain bounds it stretches from the "Father of Waters" on either hand "to the ends of the earth." All agree that this chapter describes the latter-day kingdom as well as that of Solomon.

4. *Spain should be the first to discover it.* "Surely, the isles shall wait for me, and the ships of Tarshish first, to bring my sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee." (Isa. lx: 9.) This is no random prediction, and could only have been made by inspiration of the Spirit, as one in the long line of coincidences which should guide the wayfarer to a recognition of the holy land. The facts in this case need no comment.

5. *It should be in the new world.* "For behold I create new heavens and a new earth; and the former shall not be remembered nor come into mind." (Isa. lxv: 17.) "For as the new heavens and the new earth which I will make shall remain before me, saith the Lord, so shall your name and your seed remain." (Isa. lxvi: 22.) I find throughout all these Scriptures no evidence whatever that the new heavens and the new earth are the outcome, at this early day, of a world in flames, with a meager few preserved by being caught up in the air. On the contrary, they abound with evidences of material life and happiness and christian faith for ages to come. See also Isa. li: 16; xliii: 19. For a solution of the "new heavens" I refer the reader to the symbolic language of Scripture, from the dream of Joseph to the vision of John, as having reference to the "powers that be." See also Isa. xxxvi: 4-13. What was declared in words by the Spirit to Isaiah, was shown to John in vision, as recorded in Rev. xxi: 1.

6. *It should occupy virgin soil.* "And after many days thou shalt be visited; in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel which have been always waste; but it is brought forth out of the nations, and

they shall dwell safely all of them." (Eze. xxxviii: 8.) "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose." (Isa. xxxv: 1.) Speaking of the age of the Spirit's presence, he says: "The wilderness shall be a fruitful field"; "judgment shall dwell in the wilderness, etc." Ezekiel says of the time when David shall be a prince among them: "And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods." (Ch. xxxiv: 25.) In strange contrast with these and other like passages, it is declared with even greater emphasis—

7. *That it should occupy and build up the old deserted cities.* "And I will multiply men upon you, all the house of Israel even all of it; and the cities shall be inhabited and the wastes builded." (Eze. xxxvi: 10, to the end of the chapter.) "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof, and will raise up his ruins and will build it as in days of old." (Amos ix: 11.) Many such passages occur. How, then, is the letter of Scripture to be fulfilled in the "new world," on virgin soil? While we are accustomed to speak of our land as "virgin soil," in the largest and truest sense of the term, we have left to us the record of a former civilization in the "Mound Cities of the West"—silent cities of the dead, whose history no one knows, whose inhabitants no mortal can trace. One might almost think they were planted purposely, that not one jot or tittle of all that is written should fail of fulfillment.

8. *It should abound in forests and great mineral wealth.* "I will open rivers in the high places and fountains in the midst of the valleys. I will plant in the wilderness the cedar, the shittah tree and the myrtle and the oil tree; I will set in the desert the fir tree and the pine and the box tree together." (Isa. xli: 18-19.) "And I will make the place of my feet glorious; for brass I will bring gold, and for iron I will bring silver, and for wood, brass, and for stones, iron; instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree." (Isa. lx: 13-17, and ch. lv: 13.) See also Eze. xxxiv: 25. Palestine was singularly barren of precious metals, being of limestone and chalk formation; while her forests were so sparse as to make the cedars of Lebanon a fruitful theme of song, and longing desire from the scorching heat of lower lands. To the new "land of Israel," therefore, the prophet and the pious Hebrew looked for the realization of all that was wanting in the old. Nor was this all, for

9. *It should abound in broad rivers and streams.* "But there the glorious Lord will be to us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ships pass thereby." (Isa. xxxiii: 31.) Here, certainly, was to be a peculiarity singularly wanting in old Palestine. Mountain streams there were in abundance, in their season; but not a navigable river in all her borders, nor, save the Jordan, an important stream. This deficiency, also, should be supplied in the new Canaan, which abounds in these sources of joy and material wealth. Its broad rivers and streams invite the happy people to "sow beside all waters," and speak of busy life for ages to come. Its boundless wealth of minerals and precious metals makes it the treasury of the world. All the coinage of the world was not equal to the production of California for twenty-five years. Two hundred thousand square miles of coal fields already discovered, with new deposits added every year, tell what ample provision has been made for the teeming millions of generations yet unborn. England, France, Russia, Prussia, Belgium, Bohemia, Saxony, and Spain together cannot boast a twelfth as much at this present. "They all shall wax old as a garment, but thou shalt endure to all generations."

We are fast becoming the granary of the world. Certainly we are capable of sustaining a population equal per square mile to that of any other country; when, therefore, we have a population equal per square mile to that of Great Britain, (250) we shall have eight hundred and forty millions of people, or two-thirds the present population of the globe. But high authority states that America is capable of sustaining a population equal to three times the present population of the globe. A less percentage than we have had thus far in the nineteenth century, though decimated by the civil war, would give us, by the close of the twentieth century, nearly as many people as are now on the earth. We approach our national centennial with but half our territory, and less, included in organized states, and with less

than half of that developed; surely, the oppressed of all nations may here find a "quiet habitation," though they be in number "as the sand on the sea-shore."

Does it not seem a marvelously strange story that half a world, with such wondrous resources, could remain for more than five thousand years utterly unknown to the advanced civilization of the other half? How can we account for all this, except that God created and kept it in store for his chosen Israel, when it should become necessary to transplant the "grafted olive tree" from the corrupting and degenerating surroundings of the old world? In a word, that he might introduce his chosen ones to "a new heavens and a new earth," which, for four hundred years, we have been pleased to term, in tacit acknowledgment of the verification of Scripture, "The new world."

Other coincidences and characteristics of the new kingdom must be left to the next communication.

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Literary Notices.

The Story of the Hymns, or, Hymns that have a History. An account of the origin of Hymns of personal experience, by Ezekiel Butterworth. American Tract Society, New York. 12 mo. 250 pp.

This is a very fit book for a holiday present. For it is handsome enough in its workmanship to please both giver and receiver of the present, and it is fortunate in its theme. The origin of hymns; the little incidents connected with the authors of them, are full of interest. Ministers of religion and all persons who are wont to conduct services of worship, or to take part even in their services, would be greatly helped by knowing facts such as are here written down, concerning the hymns sung in their churches. We have spent several pleasant hours in refreshing memory by means of these pages. There is many a pastor and other christian friend whose face would be brighter and heart more encouraged by the gift of this book. To increase the attractions of the volume there are engraved portraits—really fine work it is—of Thomas Kerr, Martin Luther, Philip Doddridge, Reginald Heber, Selina Huntington, John and Charles Wesley, Isaac Watts, and James Montgomery. The price of the book is \$2.00 and it may be had of F. E. Shearer, District Secretary, at 737 Market St. The postage on the book would be 22 cts.

Toward the Strait Gate, or, Parish Christianity for the Unconverted. By E. F. Burr, D.D., author of "Eccle Colum," "Pater Mundi," "Ad Fidem," etc. Boston: Lockwood, Brooks & Co., 1875. 12 mo. 555 pp.

Rev. Dr. Burr's first volume, "Eccle Colum" was a success, as the publishers say. It did him credit as a parish minister and a student of astronomy. It gave him the ear of a good many readers. His publishers have presented his successive volumes to the public in becoming beauty of printing and binding. This last volume is a collection of pointed and direct addresses to unconverted men, such as ordinarily are found waiting on the ministrations of the pulpit. Thirty-three addresses are embraced in the present publication, commencing with "Attend," "God Speaks," and going on with such themes as "The Gloomy Path," "Whither Bound," "The Demon of Delay," and ending with "A Successful Appeal," "Congratulations and Thanksgivings." In short, this book is a new "call to the unconverted," but the style, the rhetoric, is very different from that in the book whose title is so familiar. It is not less directly personal. It is sententious and fresh and earnest. The allusions and illustrations are such as only a lover of studies could be likely to make. The criticism most easily suggesting itself is that one feels the presence of a literary and scientific self-consciousness. This presence makes itself apparent sometimes just where it should not. We feel occasionally, reading here, as we would if Mr. Moody should appear conducting a revival meeting in all seriousness, but now and then taking just a little, say the least, pleasure in showing a diamond on his ring-finger. But these criticisms would be unjust if it conveyed the impression that Dr. Burr's book has not positive and great merits, or that there is a lack of genuineness in the man or in what he says. Every man has his mannerisms; to some readers they may be very noticeable and not a little disagreeable, while to others it may constitute one chief merit. Too much cannot be said of the excellence of the style in which the Riverside printers have done their work. To be had of A. L. Bancroft & Co., in this city.

THE LATE DR. GILET.—Dr. Henry M. Field thus speaks of this literary worker and christian minister: "Of all the ministers of New York city there is not one whose death could have surprised me more—as he seemed never to know sickness or fatigue, or any kind of physical infirmity. He was in the full vigor of manhood, and seemed to have before him a long life of activity and usefulness. He was most regular in his habits, temperate and abstemious almost to excess. I think he told me he had never so much as tasted a cup of tea or coffee. He was temperate only in work. And yet he was so tough and hardy that what was exhausting labor to others, seemed mere play to him. I never knew a man who preserved more fresh intellectual activity. I see him now as he used to come into *The Evangelist* office two or three times a week, with his bundle under his arm, for he was always hunting in old bookstores for rare books or pamphlets, and would come in exulting in his new found treasures, although I confess I often thought (as I told him playfully many a time) the dusty old volumes not much better than the husks that the swine did eat. But he would extract some juice from them. He found honey in the carcass of many a dead lion.

And what an activity he had! He was always writing on half a dozen top-

ics at once—now an article for Appleton's Cyclopaedia, now for the Presbyterian Quarterly, and now for the Historical Magazine. He had generally one or two books in hand, while his contributions to *The Evangelist* in the last fifteen years have been literally without number.

Boys' Books.—The *Intelligencer* makes a good point when it says referring to boys' books so popular in Sunday school libraries: "In some of these fictitious books of travel which have come under our observation, adventure is pictured as being possible without any expenditure of toil; the sea is described as either everywhere in a perpetual calm or as disturbed by storms which are sure to be safely surmounted; hesperian gardens and fortunate islands are made to spring up by a lucky chance, and are pictured as only awaiting the advent of the youthful adventurers to yield their golden fruit or to afford delight by their enticing enchantments. Disaster and suffering, adversity and hardship, are kept carefully out of sight, or some marvellous juggling machinery is invented by which, Juan Fernandez like, difficulty is made easy, hardship is converted into sport, misfortune vanishes like a soap-bubble before the breath of the merest school-boy ingenuity, life is made a perpetual holiday excursion, and the young adventurer is certain to turn up on his feet at last, whatever may betide. And so our youth are deluded away, to their own undoing, from home, and study, and honest and steady pursuits, by authors who pretend to be the friends of boys, and by publishers who coin money by pandering to appetites which they have themselves helped to force into depraved and unnatural channels.

CHINESE TRANSLATION OF THE BIBLE.—At a recent meeting of the Oriental Society, the Rev. S. Y. Y. Schereschewsky, a missionary of China, and who has been lately appointed a bishop for that land by the Episcopal Board of Missions of the United States, gave some account of the Protestant missionaries in the translation of the Scriptures. He said that twenty-five years ago the Roman Catholics began to propagate the Gospel among the Chinese. They never translated the Scriptures, but only fragmentary parts. The glory of giving the Gospel to this people, thus far, has been the work of Protestant missionaries. Herein is seen the great contrast between the Roman Catholics and Protestants. The translation which was made by Morrison and Dills, and upon which the British and Foreign Bible Society spent £30,000, has never been of any practical use, as it was in the old and new style. The old is dead, but it is a language of literature. It is a literal translation, not from the Hebrew and Greek, but from the English. No idea can be conveyed by a literal translation from the original into the Chinese language. Twenty years ago, a Committee composed of English and Americans, was appointed to take this work in hand; they had disagreed as to the word *God*, how it should be rendered, and here the work was for a while arrested. The version of Mills, Meadows and Stronach gave only a remote idea of the originals. These two versions were given up. The missionaries, in laboring among them, are compelled to translate on the spot. Mandarin is the language of the people, as the colloquial or vernacular of all who live north of the Yellow Sea. It is employed by 150,000,000. It is also a written language. All dramas and novels are written in it. All Chinese look upon Confucius as the Roman Catholics upon Thomas Aquinas. The Chinese Scriptures issued by the American Bible Society is neither trans-literal nor periphrastic, but the living language employed by the middle classes. Mr. Schereschewsky showed the utter futility of translating literally. For instance, "all flesh," says God, "has come before me;" in Chinese, it is "the jag end of a piece of meat."

News.—Professor James C. Moffat, D. D. of Princeton College, will shortly publish, through A. D. F. Randolph & Co., a narrative and didactic poem of considerable length: "Alwyn, a Romance of Study."—President Finney has left a very full autobiography, extending to within ten years of his death.

—Mr. Ernest Longfellow, the poet's son, is about to publish a volume of etchings of American scenery, to which his father will contribute descriptive verse.

An energetic lady in Olwein, Iowa, laments her inability to vote. "Why, if I were a man," she said recently, "I'd go to the polls if I had to be laid on a feather bed, placed on a stone boat, and hauled by a blind ox with one leg broken, but I'd vote! But what's the use of talking."

If thou desire the love of God and man, be humble; for the proud heart, as it loves none but itself, so is beloved of none but itself. The voice of humanity is God's music, and the silence of humanity is God's rhetoric.

Sunday Street Cars.

A Boston correspondent of the *New York Observer* pledges his word to us that the following facts are susceptible of proof, and they are certainly worthy of profound attention:

1. It is estimated in the United States there are over 20,000 men and 60,000 horses now employed on horse railways, knowing no Sabbath or day of rest. The men employed to violate the fourth commandment of course will not respect the eighth, and no device can check speculations that ingenuity can invent.

2. Horses, having no rest, require more feed, and become a wreck in three to four years. Horses resting one day in seven will perform about one-third more work in miles in a year without suffering from overwork. One horse railway company in New York—"Sixth Avenue"—employed 1000 horses; found that resting them one day in seven saved \$80 per day in feed, and the horses were stronger, and probably will endure twice as many years as those used constantly.

3. The Philadelphia horse railways did not run Sundays for many years, and their net profits have diminished largely since they ran Sundays, and more accidents and damages, by the men being reckless and less vigilant, are the consequence!

4. The omnibus proprietors know Sunday work is unprofitable. A line in Boston tried it for one year, and it proved ruinous!

5. Man and beast require rest one day in seven to maintain faculties God has given them unimpaired. Sunday crowds strain the horses, vehicles, and tracks, often more than the six week days. Those who have carefully investigated this subject, believe that every dollar earned Sunday costs two dollars. Horses, resting Sunday, can be worked 120 miles during six days, and be kept in better condition than those that work 105 miles a week, including Sunday, or 15 miles per day, or 90 miles the other days, which has been proved.

Y. M. C. A.

Last week was set apart as a season of special prayer for the Young Men's Christian Association throughout the world. It was observed in connection with the noonday prayer meetings held by the San Francisco Young Men's Christian Association at their building, 232 Sutter street. We had the pleasure of being present at the meeting, on Wednesday, presided over by Rev. Dr. F. F. Jewell. The address given by the presiding clergyman was both opportune and emphatic, and in it the hope was expressed that the branch of this great organization in San Francisco might be especially blessed by the divine influence, and be made a special benefit in its enlarged sphere and great opportunities to the multitudes who are flocking to this country as visitors or residents.

We feel like doing all we can to emphasize the line of thought presented by Dr. Jewell. The opportunities presented in San Francisco for christian labor are great and precious. Not only are people crowding here in hope of making California their home, but tens of thousands of sailors from every part of the world are continually treading our shores. The emissaries of Satan, voracious land-sharks, are ever seeking to despoil them. Should not the christian forces do all that they can to overcome this? Ought they not to be at least as active as the hosts of Sin? And what agency more suitable, what agency should be more available to do this than the Young Men's Christian Association? Doubtless the officials and members of this institution feel that all has not been done that should be done. But whose has been the fault? Have the Christians of San Francisco labored in this department of effort as much as they should have done? If not, can they say that they are blameless in this matter? Grand opportunities for usefulness are presented in the circumstances of San Francisco and California now, which if lost, are lost forever, but which if used will be productive of unspeakable blessing to the people and the State.

We remember with gladness that San Francisco has a mighty host of good, christian workers, who are doing a noble work for the glory of God and the welfare of man. At the same time there are amongst Christians many who are not doing what they could, and therefore what they ought. So that whilst we have no words but those of praise for all who are already working faithfully, we are intensely anxious that the unused forces may be utilized and made efficient for man's benefit. We most heartily wish the Young Men's Christian Association continued and increased success.

Says a wit: "Last year I saw a watch spring, a rope walk, a horse fly, and even the big trees leave. I even saw a plank walk, and a Third Avenue bank, but the other day I saw a tree bow, a cat fish, and a stone fence. I am now prepared to see the Atlantic and Pacific slope."

Johnny Bull.—"Wal, Johnny, what's the matter? How have you managed to grow so since '76?"

Brother Jonathan.—"Wal, yer see we're been living on good beef since the battle of Cowpens and since we tuck you in at Yorktown!"

Johnny Bull.—"Ha! ha! ha! Jonathan, you're terrible fellows to brag over that little affair."

Brother Jonathan.—"Wal, Johnny, come over to our little show next year, at Philadelphia, and we'll show you a thing or two."

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THE PACIFIC.

SAN FRANCISCO:
THURSDAY MORNING, DEC. 2, 1875.

All communications on business should be addressed to C. A. Klose, Box 2348, San Francisco. Publication office Corner Clay and Sansome.

The Congregational Club meets every Monday at 1.30 p. m., at the library room of the first Cong. church edifice, cor. of Post and Mason streets, San Francisco. Ministers and members of Congregational churches are always cordially welcomed at these meetings. Visitors to the State, from the East or elsewhere are specially invited to find the place, and thus make the acquaintance of their brethren here.

Because there is a class of people who like to hear 'lectures,' and do not go to hear 'sermons,' nearly all our ministers, in every denomination, have adopted the custom of delivering 'lectures' at the Sunday evening service, the themes of which are previously and publicly announced. We regard the practice as on the whole a good one, because it gives the preacher more scope, less formality, and an opportunity at times to dwell upon subjects not distinctively religious, but adjunct thereto. But there are seasons, and this is one of them, when these Sunday night 'lectures' should be thoroughly religious, bearing directly upon the needs of souls, and calculated to lead men to repentance and to faith in Christ. It is a time to seek the Lord, and Christian teachers are not doing their very best unless their supreme endeavor be toward the revival of religion.

After making all necessary allowances and reductions, we have much reason to be satisfied with the very general observance of the State and National Thanksgiving day last week. Of course all business needing a legal sanction was suspended, because the Code has made the day a legal holiday, and few people anywhere attempted to perform a day's work. The churches in this vicinity were well attended, and the reports of the discourses delivered, so far as we have seen them, show ability, earnestness, and fervor. One discourse which we know of, made it the chief reason for 'thankfulness, that there had been such an increase of the religious spirit on this coast, more particularly the last few years. The estimate was, that not more than 1 in 20 formerly entered a place of worship, and that now the proportion is 1 in 6. We are not quite satisfied with these figures, and should regard them as extreme statements, one too large, the other too small, and the change too great. Our guess would be, about 1 in 18, for the old days, and 1 in 8 for these days. The best showing we can make of the attendance of our people at church is poor enough, when we think what it might be, and when we remember that we have sittings enough in our houses of worship for about one-fourth of the entire adult population. It is only in comparison with what it should be, not in comparison with what it has been, that we get any satisfaction out of the comparison. Were the progress of the last year to become the normal rate of increase, we should in another ten years arrive at a condition as hopeful and encouraging as that of any part of our continent. For such a rate of increase who will not labor, who will not pray?

Among the many schemes which are in preparation for the new legislature is one to license gambling. We sincerely hope the scheme will not be urged. If it find any strong advocates in either house of the legislature, we trust they will be defeated. It is not a new proposition. It has been made and met before in this State. It is akin to the project of licensing brothels, and is usually urged for the same reasons—that the evil cannot be suppressed, and it were better to get a revenue from it and have it under the supervision of the police. But gambling saloons and brothels are such ruinous places that no community that would not kill itself can afford to legalize them even for the sake of a large revenue, and with the thought of lessening their evil power by regulations. The possible regulations are so few and poor as to be of no considerable benefit to the public, and no revenue will come in from them except by now and then a spasm, when some collector wishes to make a flourish of trumpets over his own efficiency. The pursuit of gambling is a licensed thing at this time in the State of Nevada. We are told that the results of the licensing of the pursuit are apparent and appalling. The evil astonishes those who were once the advocates of the licensing measures, but are so no more. The picture drawn by one of the papers

of Virginia City on the rearing and opening of new gambling halls immediately after the recent conflagration, is one which should alarm every friend of good morals, and should deter every legislator from the thought of a possible furthering of an evil so enticing and malignant. Instead of being licensed, gambling should be made a felony, as well as a misdemeanor. There is no difficulty in breaking up gambling when it becomes an offense for which one may be sent to the State prison. To license gambling is to widen the entrance to the pit.

The State is erecting one of the finest buildings in the world for the insane. It is located at Napa. Already its doors are opening and some patients have been sent thither from this city. Though the structure and the scenery are so fine, no one of us who knows himself will wish to become an inmate of the place. That he may not, let every one heed these words from an article on "Sin and Madness," in the *British Quarterly*. "The conclusion of the whole matter seems to be, that men must be taught to live less selfishly; they must give up many animal pleasures, and exercise forbearance and self-abnegation for the sake of others. In fact, they must learn the constant exercise of pure Christianity and philanthropy. Men must look upon their lives as part of a great social system, in which each, forming a part, does not merely exist himself, but exerts an influence, to a great extent irresistible, either for good or evil, both morally and physically, on those around him, and those who succeed him, even for several generations. By God's holy law the sins of the father are visited upon the children unto the third and fourth generations; how true this is none but the physician can fully understand; not only sins of commission, but sins of omission; not sins from neglect of worship, of prayer, but sins from neglect of living healthily. Were men with one consent to give up alcohol and other excesses, were they to live temperately, soberly, and chastely, or, what is fundamentally the same thing, holily, that is healthily—there can be no doubt that there would soon be a vast diminution in the amount of insanity in the world."

The Right Hon. John Bright addressed the following letter to one of his constituents in Birmingham:

"ROCHDALE, October 26, 1875.—If your friends or any sensible people wish to reform the funeral exhibitions and funeral expenses, let them observe and copy the practice of the sect to which I belong, that of the 'Society of Friends'; nothing can be more simple and nothing can be better. They would be wise also to follow them in rejecting the fashion of wearing mourning, which is always costly, and as worn by many women, hideous. I am sorry to say, however, that the wearing of mourning has of late been rather increasing with 'Friends,' among whom are many who apparently cannot comprehend and do not value the principles on which the practice of their forefathers was based. JOHN BRIGHT."

Looking at the matter simply in a business way, and as a financial experience, nothing is so costly as dying. It were well, no doubt, that it should be cheaper to live than to die, but it cannot be necessary that the difference should be so great as it now is. To a family in moderate circumstances, no calamity is so great, no affliction like that of a funeral—and this without any social or moral considerations of loss. A lot for burial in a cemetery costs more than would an acre in an adjoining field. The charges made by undertakers always seem to be enormous. And all kinds of service done at such seasons look for pay increased from two to ten times the sum paid for a like amount of service on ordinary occasions. But the wearing of mourning involves the most serious items of expenditure, particularly in female apparel. We do not object to all symbols of grief. The pensive look and the falling tear are nature's signs of woe, and we may put on something that corresponds to them. We may put on sober colors and plain garments, and we may wear a tie of crape on our arm or on our hat. There is nothing unseemly, and there is something comely in this. If our women would consent to do as our men do, the trouble of the wearing of mourning would all vanish away. There is something far-fetched in the social requirement that drapes women, old and young, and even girls, in black, and nothing else for a half year. And there is something incongruous, not to say "hideous," in the cutting and making of mourning garments in the extreme of the prevailing fashion. There are women who can remove the evil complained of. Blessings be on them if they will. Garments sober in color and plain in their make-up, and a piece of black crape—let these suffice as emblems of sorrow in

the day of death, and a great burden will have been taken away.

A writer in the *London Lancet* says: "My own opinion has already been expressed, that the evils attending overwork on the community, at large are vastly overestimated; and, judging from my own experience, the persons who apply to the doctors are not the Prime Minister, the Bishops, and hard-working professional men, but merchants and stockbrokers retired from business, government clerks who work from 10 to 4, women whose domestic duties and bad servants are driving them to the grave, young ladies whose visits to the village school or Sunday performance on the organ are undermining their health, and so on. In short, in my experience, I see more ailments arise from want of occupation than from overwork, and taking the various kinds of nervous and dyspeptic ailments which we are constantly treating, I find at least six due to idleness to one from overwork." Now let all our hard-workers be cheered. This gentleman thinks they may have been more frightened than hurt by the fancy that they were killing themselves, and might be picked up dead any minute. It is always good to feel assured; and if we can be sure, as we may commonly be, that our work won't hurt us, we shall escape many a gloomy anticipation. At all events, it is better to get one ailment from overwork than it is to get six from idleness, and the satisfactions of conscience are added to the rewards of our labor.

At the fall meeting of the Congregational Union of England and Wales, the Rev. W. Kingsland said in regard to the conventions and teachings of certain "advanced" Christians, lately prominent in the Old World. "The fact of their possessing peace and joy," "I do not, cannot question. But this question has occurred to me; Is it the true peace of God? Is it the real joy of Christ? Our friends seem to forget that before to-day men have said to themselves, 'Peace, peace,' where there was no peace; and that often the name of Christ has been used as a deceitful, hurtful anodyne to stop the living smart of the wounds of sin, rather than as a Divine balm for healing them. In this and in other respects working out salvation with fear and trembling seems to have been unknown at the meetings. I must confess myself amazed at the easy-going, nonchalant assumption that the peace possessed was, without doubt, genuinely Christian, and the life unfolded a higher life than that manifested in ordinary Christians. I think I could show, if I had time, that a true and thorough exposition of Christ's promises, 'My peace I give unto you,' 'These things have I spoken that they might have My joy fulfilled in themselves,' would disclose an alarming contrast between the elements of His peace and theirs. They seem to speak of a peace which knows no conflict, of a victory preceded by no battle, of a rest that implies no exhausting exertion of energy. Nor does one like the constant recommendation of tenets because they yield comfort rather than because they are in themselves true and right. There is an encouragement thus given to self-seeking which is not of Christ, and which seems to come within the scope of His warning, 'He that loveth his life shall lose it.' A Christ-like life has its own deep, pure joys; but its recommendation is not its joys, but itself."

The Educational Problem.

SOME SUGGESTIONS BEARING ON ITS SOLUTION.

That our modern educational system is, like all other human appliances, imperfect, and stands in great need of being improved, is, of course, not for a moment to be denied. All changes in educational methods, therefore, which really promise better things, from the displacement of the regular Primary by the Kindergarten, and of Æchylus by Agriculture, are to be heartily welcomed. At the same time (and this should never be forgotten) an education which is simply practical, and nothing more, ceases to be an education, except in the higher sense according to which life itself is an education. If the purpose of education is simply to make good farmers, merchants, and day-laborers, schools should be dispensed with altogether, and room thus created for trades, into which boys should find their way immediately from the nursery.

The school proper, however, recognizes man as an intellectual and moral being, who needs to be trained in thought and feeling, and who may be somewhat less apt at manual labor by reason of the time and attention he has given to reading. Granting that the chief end of woman is good cooking, then, of course our young ladies' seminaries are

all wrong, and the daughters of to-day need only to take a course under Prof. Blot. But, granting what few will deny, that both halves of humanity have common aspirations and needs in respect to knowledge, and then Ovid and Telemachus in the school-girl course are not so great absurdities, after all.

Just here the argument for the classics in an educational curriculum makes itself denied and felt. While it is not to be denied that much which is urged against classical study in our higher institutions has more or less of force—as, for example, that, unlike the middle ages, when these studies were revived, and when students found the old authors the sole fountains of science and philosophy, our times draw their science and philosophy from other sources, and those studies are for us, therefore, unpractical; also, that the modern student finds larger and richer reservoirs whence to draw, in present living languages—while all this and much else that might be said has somewhat of force in it, it still remains true, nevertheless, that these ancient masterpieces of literature, just like the ancient masterpieces of art, occupy the position, with reference to everything that comes after them, of supreme models; and that, just as no sculptor can afford to be ignorant of Phidias, or painter of Rafael, so no poet can afford to be unacquainted with Homer, or orator with Demosthenes, and no historian with Thucydides and Tacitus. While, therefore, a large section of our educated men will, and doubtless should, pass through their college and university courses, read only in science and modern literature, another and very considerable section will, and should, come forth girt in the panoply of a choicer and selecter culture than their compeers, obtained from those oldest and richest literary armories, Greece and Rome. It were certainly a great pity for the study of the ancient classics wholly to disappear from our modern activities, and there is probably but little danger that it ever will.

The question whether our public schools should teach morality, can be answered, of course, only in one way. That teacher must be little short of a pedagogical monstrosity who does not with instruction in writing, arithmetic, and geography, conjoin the inculcation of truthfulness, purity, generosity, and sympathy. But these virtues cannot be recommended without, for substance, recommending Christianity. True; but then, no one objects to Christianity entering the school in the incidental, practical way, whereas many do object to its perfunctory entrance in the shape of a few verses daily read from the Bible. If the reading of these few verses did any good, or made the school practically any more Christian than it would otherwise be, it might be worth while to insist upon the formality; but as it is, the custom in question only weakens the logical position of the friends of public education, and endangers the common school system itself; for the great question here and now up for decision is, shall the common school system itself be maintained, to pour its floods of light in upon ignorance, bigotry, and error, or shall the public funds be divided, and the state thus become a teacher of sectarianism? Far better than any such backward movement of the shadow on the dial of civilization would be (if such could be) the entrance of the Bible into schools, as pure literature, history, or philosophy, along with Shakespeare, Milton, and Bacon, in which case, carefully and not hastily scanned, and taken for just what it is, the critical study of it, even if the Koran and Confucius were studied too, would effect more good than the routine reading of the Scriptures was ever known to accomplish. And as regards the argument that the schools become Godless as soon as the Bible ceases to be read at the opening of each session, it has often been replied to it, and truly, that banks are not necessarily godless because their business hours are not opened with Bible-reading and prayer.

But how about central state universities and local denominational colleges? Is it, or is it not, best that the former should swallow up the latter? Not the former of these alternatives, certainly. The truth really seems to be, as near as we can discern it with our present light, that we need both the central university and the local college. Germany is now, and will long be, for the civilized world a model and authority in all educational matters, and her educational system has two prominent features among others—first, the university; second, the gymnasium, which corresponds with our local college. Now, the California educational system, still in process of development, may well take that of the old Fatherland as a pattern. To this end it would be a good thing if it were feasible for all the denominations to go to

Berkeley with their theological schools—the Presbyterians, Methodists, Baptists, Congregationalists, Roman Catholics, and Jews even—and affiliate with the University, a thing which the Regents would doubtless even favor. We don't want our University to be an inferior college, nor a college at all. We want it to be a university proper: for a university is not college, nor college a university. [We have a queer way in this country of dubbing colleges universities, and academies, and even primary schools, colleges.] One "college" in this state has actually admitted to membership children learning to read.] Let Berkeley, therefore, be the headquarters of all the higher learning of the state—of all the learning that comes up to the seminary grade. All the medical, law, and theology schools of the state should be there.

Let not our most learned men esteem Christianity an unworthy field for scientific, historic, and philosophic study. And then, let each religious denomination have its own local college, which shall be a college indeed, ranking with Bowdoin, Rutgers, and Williams.

Religious Intelligence.

The West.

ALAMEDA COUNTY SABBATH SCHOOL CONVENTION.—There will be held in the M. E. Church, Haywards, December 14th, a County Sabbath School Convention for Alameda county, to which all the schools in the county are invited to send delegates. There will be addresses by some of our most prominent ministers. Following is the programme: 8.30 A. M.—Devotional meeting; 9.30 A. M.—Organization; 10 A. M.—Discussion; topic: "The object to be accomplished in Sunday school work, or, what are Sunday Schools for?" 11. 45 A. M.—Reports from the Schools; 12 M.—Recess to 1.30; 1.30 P. M.—Discussion; topic: "The Preacher and his work." 2.45 P. M.—Question drawer; 4 P. M.—Addresses.

Thanksgiving Day was quite generally observed in this city. Even the Jews opened some of their synagogues. The five Congregational churches united in a service at the First Church, where Rev. W. C. Pond preached on John 1: 16. "Grace for grace."

Rev. T. C. Jameson, formerly acting pastor of the Baptist church at Oakland, is spending the winter in this state.—Rev. A. Hitchcock, of Nebraska, "a good man, and a faithful pastor," is added to the Baptist ministers of this state.—Rev. Harry Taylor of Sacramento, is making an exchange of pulpits for the winter with Rev. Mr. Foskett, of Monmouth, Ill.

The secretary of Plymouth Sunday-school reports 431 persons who have been enrolled as members of that school during the year, of whom 375 remained in active relationship at the end of the year. The average attendance has been 250. About 100 children from the Home of the Ladies Protection and Relief Society attend this school. The expense of this school, including \$450 paid for a piano, has amounted to about \$875.

A note from Bro. Crosswell, of Sonoma, says: "Our ladies extemporized a festival on the week of our return, and received as net proceeds, \$220. Rev. A. M. Goodnough and wife, of Vallejo, were present, and aided greatly in securing this good success. Bro. Goodnough was just closing his five months service, and deserves high credit for the way in which his work has been done." Cordial welcomes and generous hospitalities have made the return of Bro. Crosswell and wife to their people an exceedingly happy one. In more instances than one the welcome was found to have a golden emphasis laid upon it.

The Congregational church at Copperopolis being destitute of a pastor, has followed the good example set by its sister church at Murphy, and has appointed an intelligent Christian lady to conduct its service and to read a sermon every Sabbath.

From the *Occident*: The Presbytery of Oregon has 29 churches and 30 ministers. Its field is Oregon, Washington, and Idaho. It has resolved to appeal to the General Assembly for the establishment of a Synod with three or more Presbyteries.—Rev. James Woods has in preparation a book on "The Pioneer Christianity of California."—Rev. R. V. Dodge, formerly pastor of the First Presbyterian Church in this city, has just returned from a visit to Japan, and will spend a few months in California.—Rev. F. L. Nash was installed as pastor of the Presbyterian church at Watsonville, Oct. 24. Sermon by Rev. Dr. Babb.—Rev. H. H. Dobbins was installed over the Presbyterian church at Santa Clara, Nov. 7th.

Sermon by Rev. Dr. Patterson, of San Francisco.—Rev. Louis Thompson, formerly of Clatsop Plains, Oregon, has settled at Taylorsville, Plumas Co., and "finds prospects favorable for the organization of one or more churches in that region."

The funeral of Tam Chin, a Christianized Chinaman, was held from the Chinese Presbyterian Mission, on the corner of Sacramento and Stockton streets, yesterday afternoon. The deceased had been for three years an ardent worker in the missionary field. His body was embalmed at the expense of the Chinese Young Men's Christian Association, of which he was an influential member. The services, although conducted altogether in the Chinese language, were attended by numerous ladies and gentlemen. Reverends Dr. Loomis and Mr. Condit officiated.—*Evening Post of Nov. 29th.*

The following letter has been placed in our hands, written by the brother, now a citizen of Iowa, through whose liberality Bro. Millard is enabled to do this work. It is addressed to persons who had known him when a resident of this state and a "hater of God."

GRINNELL, Poweshiek Co., Iowa.
Oct. 26th, 1875.

DEAR FRIENDS IN SIERRA.—Since receiving letters from Bro. Millard stating that he has arrived at your place, giving an account of his fatiguing walk from Downieville—especially so from Poker Flat to Howland Flat—but on his kind reception on his arrival, my heart has especially gone out towards you, and, though I have very little of the love of Christ in my heart, yet I feel to-night that I would willingly lay down my life to save a soul. Christ says, "He that believeth on me hath everlasting life; but he that believeth not, shall not see life, but the wrath of God abideth on him." John in his Gospel tells us that Jesus will give us power to become the sons of God, if we but believe on his name. (John 1: 12.) And if sons of God, then brothers and sisters with Christ, the creator of all things. When I was in California, I was, if not the worst of the bad, among the wickedest of the wicked. I was notoriously profane, and had no regard for the Sabbath, and, worse than all, an avowed atheist; not only disregarding God's laws, but denying even his existence. But this belief always tended to make me miserable; as I know it must all: for God has created man with a desire for eternal life, and when he settles down to the belief that this mortal life is the end of all things with him, I know it to cause the deepest agony of soul. But God has ever been merciful to me, for he withheld his Holy Spirit from me until I gladly accepted it; and one year ago I resolved to believe on the Lord Jesus Christ, and that, "as for me and my house, we would serve the Lord"; and although it has not been all sunshine, and peace, and joy, yet I tell you my friends, there is nothing this world can give that would be any inducement to me to give up that resolve. One year ago the seventh day of next December, I lost a little boy; by name, Charlie, who was only four years and eight months old; the manner of whose death gave great strength to my faith in Christ; for he not only died happy in the expectation of seeing the Lord, but his face took on a glow of brightness as his soul passed from his body that I never saw before. He had bid his mother good bye, and his last words were "Pray, papa." Now my dear friends, especially you that are out of Christ, let me before closing this letter, recommend to you the careful study of the Bible; for I think that you will find that it is just what you want; and that it proves itself to be the inspired word of God. Hoping that if we are never permitted to meet in this life, that we shall be in the better; is the prayer of your friend.

A. R. HEALD.

Eastern and Foreign.

ITEMS AND NOTES.—It is stated that Dr. R. S. Storrs has decided to remain with the Church of the Pilgrims.—And that Plymouth Church offers to call a council with Wm. Moulton.—And that Mr. Beecher is subpoenaed as a witness in the Bowen and the Eagle suit.—The Board of Foreign Missions in the Presbyterian church reported a deficiency of \$226,000 on Nov. 6th.—The Third Presbyterian Church, Chicago, (Mr. Kittredge's) received 55 new members on Sabbath. The total membership is now about one 1,100. The church was as densely packed as possible at their communion, not less than 1,000 communicants partaking.—Since the opening of Mr. Spurgeon's Pastors' College, in 1856, "it has educated and sent forth into the ministry not less than three hundred and fifty men, of whom, after deductions by death and other

causes, about three hundred remain in the Baptist denomination, preaching the gospel of Jesus Christ."

A WONDERFUL TRANSFORMATION.—Rev. J. Richardson, writing of the normal school in the capital of Madagascar, says: "The rush of pupils is very great indeed. I have 350 on the books, and I could double that number if I wanted. The desire for education increases day by day. The Queen and Government are thoroughly in earnest." In one district, he says, where six months before there were six schools, with an average of fifteen in each, there are now fifty schools, with an average of eighty in a third of them, sixty in another third, and forty in the other.

News Summary.

There is not a house to rent in all Bakersfield.

Comfortable quarters—twenty-five cent pieces.

The citizens of San Bernardino are enforcing the Sunday law.

In the garden of Mr. Bugbee, at Stockton, there are grape vines in blossom.

The Talbot Coal Company at Seattle is now taking out, on an average, 100 tons of coal a day.

Artesian water was struck, last week, on the ranch of C. Smith, Merced county, at a depth of 426 feet.

An Iowa editor recently announced that a certain patron of his was "thieving as usual."

It was written thriving.

The county road along the Kern Island Canal, the highway to Los Angeles, is to be planted in trees on both sides.

The report that the Princess of Wales "had lost her hearing" was only a Cockney perversion. She lost an ear-ring.

The Southern Pacific Railroad trains now run thirty miles beyond San Bernardino, but work has been stopped at that point.

"Do you like codfish balls, Mr. Wiggins?"

Mr. Wiggins, hesitatingly—"I really don't know; I don't recollect attending one."

Patrick Laird, of Pleasant Hill, Lane county, raised a Chester white hog, which weighed 777 pounds net when killed at two years old.

Canova chose 505 beautiful women from whom to model his Venuses, and among them he could not find a decent set of toes.

A Kansas darkey stole a can of nitro-glycerine, and thinking it a can of oysters, tried to break it open. They gathered up about a pint of him.

The Storey county papers now estimate the total loss by the Virginia fire at \$10,000,000; insured for \$2,500,000. This is largely in excess of the first estimate.

J. M. Batchelder, of Napa, has commenced the erection of a new fruit-drying factory 100 feet long by 24 feet wide.

Another vein of superior coal has been struck at the Utter mine, Coos Bay, above the vein heretofore worked, and of good quality, good for blacksmithing purposes.

Thirty-seven persons have been examined by the Commissioners of Lunacy so far this month, and twenty-one were committed to the insane asylums at Stockton and Napa.

The auction sale of real estate on Wednesday, involving \$200,000, developed the fact that there is considerable money in private channels ready to go out in safe investments.

The current expenses of the Asylum for the year amounted to \$214,808.90; of which \$16,115.82 was for "improvements," and \$198,693.08 for supplies and wages of employees.

George Watson brings good news from Soccol. He says that the farmers in that direction are in fine spirits. The grass and volunteer grain are already four inches high, and growing rapidly.

A Baltimore servant girl the other morning tried that good old time-honored plan of lighting the kitchen fire with kerosene. Nothing has benedict of her since.—N. Y. Commercial Advertiser.

It is currently rumored that the Palace Hotel is to undergo a change in its management. Henry H. Pearson, present proprietor of the Cosmopolitan Hotel, is said to be the coming man.

The Belcher Company are hoisting 420 tons of ore per day. The Crown Point Company are extracting 300 tons per day; the Chollar-Potosi 60 tons, and the Imperial-Empire 50 tons of ore.

The daily average cost per capita of our insane to the State, as stated in this report, is 44 cents. Of 49 institutions for the treatment of the insane in the United States, but three are below these figures.

The town of Santa Cruz is looking for a new supply of water. She will have on a hill overlooking the city three reservoirs, with a capacity of 7,500,000 gallons. The water is to be pumped into the reservoirs.

On Monday evening his wife asked him where he was going, as she observed him putting on his overcoat. "I am going to Sally forth," he replied; and she warmly rejoined: "Let me catch you going with my Sally forth."

The Eugene Guard says: Grangers certainly will not grumble at low prices as a general thing for produce this fall. Potatoes have been selling at 18 per bushel, good butter finds a ready sale at 50 cents per pound, and eggs at 50 cents per dozen.

HAVING HIM ON THE TP.—Old Party (who stammers, comes in for some pecuniary): "Oh, if you please, young man, I want some ip-ip-ip-ip." Festive Assistant (fired by recent reminiscence): "Hurrah!"—London Fun.

Mr. Ashburner, some years a resident of California, while on a recent visit to his native place, Low Head, North Lancashire, England, purchased four shorthorn bulls and eight females, which were shipped October 20th, on the ship Erin, from Liverpool for San Francisco.

Among the lost passengers on the Pacific whose names were not included in the published passenger list were William Devire, of Seattle, Washington Territory, Benjamin F. Gerts of Boston, and Charles Knight and wife of Waltham, Mass., who took passage at Tacoma.

The report of the Superintendent of the Stockton Asylum for the insane for the year ending July 1, 1875, is printed. On the 1st of July, 1874, the Asylum contained 868 males and 356 females. Total, 1,220. This was an increase of 68 on the previous year, or nearly 6 per cent.

The Astorian says: The late heavy tides are washing Fort Stevens away rapidly. Unless Congress is appealed to, and take some action on this subject the coming winter, the south entrance to the Columbia river will be damaged and the property of the Government nearly destroyed.

A German peddler sold a man a liquid for the extermination of bugs. "And how do you use it?" inquired the man, after he had brought it. "Ketch the bug, an drop of little drop into his mouth," answered the peddler. "The deuce you do!" exclaimed the purchaser, "I could kill it in half the time by stamping on it." "Vell," calmly exclaimed the German, "dot is a good way too."

The editor of the Burlington (Ia.) Hawkeye has discovered a woman who will get up at six o'clock, kindle the fire, get breakfast, rout out the family, wash the dishes and six children, sew a button on the neck of her husband's shirt and hunt his hat, go to a mission Sunday school and teach a class, attend church, rush home and have dinner over and the things cleared away in time for afternoon Sunday school, read the Sunday school papers to the children, go to church at night, and talk on her way home about Sunday as a "day of rest."

In 1873 there were 3,366,716 acres of land in cultivation, and 3,541,900 in 1874; an increase of 205,184 acres, or about 6 1/2 per cent. in a year. A like per cent. of increase for 1875 would give us a present area in cultivation of 3,758,841 acres. The acres in wheat last year were 2,156,149, or about 62 per cent. of the whole area in cultivation. The area in wheat and barley was 75 per cent. of the whole area in cultivation. The wheat product for 1872 is placed at 28,784,571 bushels; for 1874, at 30,248,341. The acreage in barley in 1873 was 496,217; production, 11,063,564 bushels. In 1874 the acreage was 490,274; production, 9,261,940. Good for California.

Emigration to the Pacific Coast States has been very large during the last seven months. For the period beginning on the 1st of March and continuing until the 1st of November, the Union Pacific Railroad Company sent west from Omaha, on emigrant cars alone, 50,000 emigrants. During October they sent out 176 cars containing 5,025 persons. The travel on the first and second class cars has also been very large. From Kansas, Texas, and Missouri 6,000 wagons, averaging two persons each, have crossed the plains and mountains for the State of Oregon. Railroad men and station agents report the overland travel with teams larger this year than any since the railroad was built.

Boys, go Home.

We overheard a young man say the other day that his father had crowded him out of the old homestead in his early youth to shift for himself, and he didn't think he would ever go home again. He said his parents lived thousands of miles from here, on the Atlantic sea-board, and they'd wait many a long day before they saw him, if ever. We thought it a cruel, heartless remark. "That young man, and many other young men, ought to remember his mother and go home. Ah, boys, you have gone out from the old homestead into the rush and bustle of life—do you ever think of the patient mothers who are stretching out to you arms powerless to draw you back to the old home-nest? Arms that were strong to carry you once, pressed closely to hearts that love now as then. No matter where your lot is cast, you are the children of the old home. Nothing can crowd you out of a mother's heart. You may have failed in the battle of life, and your manhood may have been crushed out against the wall of circumstances; you may have been prosperous, and gained wealth and fame, but mother's love has followed you always. Many a 'boy' has not been home for five, ten, or even twenty years. And all this time mother has been waiting. Ah, who does not know the agony of that word? She may even now be saying: 'I dreamt of John last night. Maybe he will come home to-day. He may drop in for dinner,' and the poor trembling hands prepare some favorite dish for him. Dinner comes and goes, but John comes not with it. Thus day after day, month after month, and year after year passes, till at last 'hope deferred maketh the heart sick,' eye, sick unto death; the feeble arms are stretched out no longer.

The dim eyes are closed, the gray hairs smoothed for the last time, and the tired hands are folded to everlasting rest, and the mother waits no more on earth for one who comes not. God grant she may not have to vainly wait for his coming in heaven.

Once more I say unto you, boys, go home, if only for a day. Let mother know you have not forgotten her. Her days may be numbered. "Next winter" may cover her grave with snow.—Ez.

Special Notices.

IS THERE ANYTHING YOU WISH TO PURCHASE and don't know how or where to get it? Read the card of THE PACIFIC AGENCY on fifth page, write to C. A. Klose, state your wants, enclose a postage stamp for a reply, and he will inform you how and where it can be had, the cost of it, and will furnish it for you, if you desire it, without extra cost.

BEAUTIFUL WALL ORNAMENTS.—For a long time past photography has virtually superseded oil paintings and engravings in the ornamentation of rooms, and the effect is a great improvement on the old style. A beautiful specimen of photographic art, such as can always be procured at Morse's Gallery, 417 Montgomery street, is of course infinitely preferable to ordinary landscapes and still life, to say nothing of cheap chromos. Whether large or small, Morse's productions are never other than exquisitely finished, and the likenesses are wonderfully faithful, so that they will constantly serve as vivid reminders of relatives, friends and acquaintances, whose memory should not be willingly let die. The establishment is complete with every appliance, and the assistants are accomplished artists, guaranteeing the fullest satisfaction of patrons.

WOVEN WIRE MATTRESSES.—Mr. TRAUMAN S. CLARK, 919 Market street, is the agent for the best mattress in the market. It is light, durable, and very elastic. D. J. Powers of Chicago is the patentee, and president of the company. The wire bottoms are woven in that city, and the mattresses are made here. There are about 150,000 now in use, and judging from the extensive business done by Mr. Clark, there will soon be 150,000 more in use in California. They are evidently destined to supersede the older and more cumbersome styles of mattresses entirely. A comfortable or blanket thrown over the woven wire makes as comfortable a bed as a hair mattress or any other spring bottom. The prices are quite reasonable, and we commend an examination of these truly excellent beds to all in want of such an article.

SORE THROAT, COUGH, COLD, AND SIMILAR troubles, if suffered to progress, result in serious pulmonary affections, oftentimes incurable. "Brown's Bronchial Troches" reach directly the seat of the disease, and give almost instant relief.

WOODWARD'S GARDENS.—This pleasant place of resort is becoming more and more popular, and through the energy and enterprise of Capt. Harry Andrews, the popular manager, its numerous attractions are constantly being increased. Improvements are always being made, and the most frequent visitor is never at a loss for something new and interesting to look at. The Orchestral Concerts are becoming quite a feature, and one appreciatively listened to by large numbers of people.

For Pictures, Frames, Mouldings, and Looking Glasses, of every description, go to the Wholesale and Retail Store of Sanborn, Vail & Co., 871 Market Street.

PACIFIC PURCHASING AGENCY.—For the purpose of facilitating communication between the readers of THE PACIFIC and its advertisers, we have concluded to offer our services gratuitously to all, in the purchase of any article for sale in San Francisco; also in answering any reasonable inquiry in relation to any article in the market. As these services are offered gratuitously, all letters must be accompanied with stamp for return answer. Orders should be very explicit, stating how articles are to be sent; and must contain stamps for prepayment of postage, if articles are to be forwarded by mail.

A PROFITABLE INVESTMENT.—The Wilson Shuttle Sewing Machine combines in a more perfect degree than any other, the requirements of a first-class machine. This is the unanimous verdict of the thousands of families who are using them, and its success is unprecedented in the history of sewing machines.

Machines will be delivered at any Railroad station in the country, free of transportation charges, if ordered through the Company's Branch House. They send an elegant catalogue and chromo circular free on application.

This Company want a few more good agents.

TO CURE A COUGH, to relieve all irritations of the throat, to restore perfect soundness and health to the most delicate organizations of the human frame—the Lungs—use Dr. WISTAR'S BALSAM OF WILD CHERRY, which is still prepared with the same care in the selection and compounding of its ingredients, as when it was introduced to the public by Dr. Wistar, over forty years since.

Dr. Hall's BRONCHIALINE has a healing effect on the bronchial tubes and pulmonary organs.

TO OAKLANDERS.—A temperance store for temperance people. We gladly call attention to the card of Brown Bros., on this page. Their store is filled with the best articles of Teas, Groceries, and Provisions, and purchasers may rely on getting good articles at fair prices.

Encouraged by their success in business, they seek to deserve, and expect an increase of patronage from the good people of Oakland the coming year.

For the very best PHOTOGRAPH go to BRADLEY & RULOFSON'S, "Elite Studio," with an elevator, 429 Montgomery St., San Francisco, Closed on Sunday.

LITTELL'S LIVING AGE FOR 1876.—The fact that The Living Age soon enters upon its thirty-third year of continuous and successful publication, is a remarkable one in the history of periodicals. And as it is the only thorough and fresh compilation of current literature which embraces the productions of the ablest living writers in science, fiction, poetry, history, biography, politics, philosophy, criticism and art, its importance to American readers can hardly be overrated. In no other way, in fact, can so much of the best work of the best minds of the time be obtained so cheaply or conveniently, as through this standard eclectic weekly.

The list of foremost authors of the day reprinted in its pages, will be found in the prospectus published in another column, and is of itself sufficient evidence of the quality of the magazine, while in quantity of reading it is unsurpassed.

The Living Age has always stood at the head of its class; not only as the best, but all things considered, the cheapest of the eclectics; and since its recent absorption of Every Saturday, is practically without a rival. In the multiplicity of periodicals claiming attention, it has become almost a necessity to every person or family of intelligence and taste: for it contains, in a compact and convenient form, the most profitable and valuable material of the time, and in an invaluable compendium of time, labor and money.

For those desiring the cream of both home and foreign literature, the publishers make some combinations with other leading periodicals, by which a subscriber is, at a remarkably small cost, put in possession of the best which the current literature of the world affords. The prospectus should be examined by all in selecting their periodicals for the new year. The volume begins January 1st, but to those remitting now, the intervening weekly numbers are sent gratis.

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[ESTABLISHED 1838]

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Postponement.

THE AUCTION SALE at Newark of the property of the NEWARK LAND ASSOCIATION, advertised to take place on Tuesday, December 11th, 1875, has been postponed on account of the non-completion of the Railroad from Dumbarton Point to Newark, till

Thursday, January 6th, 1876.

When it is expected that the railroad will be completed, and connection made by last steamer with San Francisco. By order of the Board of Directors, see advertisement in another column.

WM. H. MARTIN, Gen. Agt.

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For Sale Cheap.

These Gang Plows are deep tillers, and are just what farmers need in California. They do their work perfectly, and possess more advantages for the same amount of money than any other plow in existence. They were taken for a debt, and will be sold cheap.

\$50.00 is the store price for them; they are for sale at \$30.00 each.

Address, by letter, "Plows," P. O. Box 738, or call and see them at the SAN FRANCISCO IRON WORKS, No. 208 Fremont Street.

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Offered for sale by the undersigned at the above Nurseries. An examination of our stock will satisfy any one of the quality, being all that can be asked; and when the

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We have fixed are taken into consideration, we believe we are offering the very best inducements for buyers to deal with us.

For full particulars we refer to our circular for the approaching season, which will be sent, as requested, on application to either of the undersigned.

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ARE PREPARED TO

FURNISH SEED AND CONTRACT FOR next year's crop of Flax Seed and Castor Beans

Selected Miscellany.

The Days of Youth.

From the "Alliance Journal," Halifax, N. S.

In the day when hope glows brightly,
And the radiant streams afar,
And the buoyant heart beats lightly,
And the conscience has no fear;
When the world seems full of pleasures,
But the greatest yet to come,
And the soul desirous treasures,
Beyond the bounds of home.

While the heart is kind and plastic,
And devoid of caring care,
And the feet are yet elastic,
And remember the early prayer;
Then teach religious duty,
The moral nature mould,
Show temperance in its beauty,
And virtue's charms unfold.

While yet to evil strangers,
While vice is still unseen;
Speak oft of coming dangers,
Remind of inbred sin;
Tell of the foe deceitful,
Like serpent in the grass;
Make all intemperance hateful,
Even from the earliest class.

Portray the source whence floweth,
The intoxicating flood;
The tares the devil soweth,
Are surely not of God;
Man's evil genius worketh
God's blessings to pervert,
Because the devil lurketh
About the human heart.

Instructions clear, and warning,
With fervent prayers present,
Before the precious morning
Of life on earth is spent;
The wily foe is working,
Our youth are falling fast,
And we are duty shirking,
O, fathers, mothers, haste.

What is Life?

Our life is a strong combination of the mortal and immortal, physical and mental existence. The mystic link connecting the soul and body, what mortal mind can comprehend? The spring that moves to action—that invisible monitor which prompts us to think, act, and feel, who can understand? Without this link, though powerful agent, the frail, delicately organized physical system dies, and is utterly powerless. This life of ours is indeed a problem; even the most learned, and those who have ever been searching out its mysterious connection, cannot comprehend its awful significance.

The physical system is indeed wonderful; the circulation of the blood, the discovery of which theory was considered one of the great advancements of the age; respiration, uniting the vital gas, oxygen, with the blood; the nervous system, transmitting sensations to and from the brain; the features of the face, beautiful in all their graceful curves and outlines, besides expressing the emotions of the soul within, all are alike wonderful. How beautiful the wise design which formed the countenance to be the medium by which the soul communicates with the outer world.

How varied, also, are the circumstances and connections of existence! The relations we sustain to others, the ties of friendship and family, and our influence on others. Circumstances cause life to assume varied aspects. Sunshine and shadow trace their impress on the mind, and give us either weal or woe. Step by step advancing, the path diverges, bringing events entirely dissimilar from those preceding. Experience teaches us to anticipate events and meet them with courage; but, nevertheless, the more one learns by experience their self-significance.

Who can tell us what life really is? Whose experience has been so vast as to determine all the secret emotions which thrill the soul? We may not know our nearest friend perfectly, for locked in his bosom may live some dream unrealized, some hope of his life destroyed, which made life assume another phase to him. Ask the aged man, whose white hair tells of the frost, cold, and storms, which has destroyed the verdure of summer's bloom, stricken in his thirteenth year, and blasted its fairest flowers, if he clings to life.

"Ah, life has grown weary to me, and full of sorrow, and fain would I seek some milder clime," he cries.

Ask the man in the fullness and strength of manhood if he loves life.

"The busy world is before me; its surging crowd around; I must work, yes, toil! Who will gain for me those honors and attainments yet above me? I must toil up the rugged hill, to reach a station where men should look up to me, and do me honor. My ambition and hopes are already at the eve of their fruition."

The youth, with merry laugh and cheery smile, cries:
"Life is sweet. What if some find it brings sorrow? Not so for me! Sunshine shall flood my pathway, and every pleasure earth can procure shall be mine." To live is a privilege few can estimate. To live for a purpose, making others happy, improving our own opportunities by cultivating our good desires, refining and strengthening the intellect, is noble. Live nobly as befits immortal spirits which have an inheritance of eternal life—which should be witnesses of the roll of ages, and the mighty revolutions of the universe. Can one's life be too well employed with this in view? What account shall we render to Him who gave His life that we might live? We will accept the gift with thanks, and in brightness of faith trust that God will open to his beloved a far greater eternal weight of glory in his upper kingdom.

To the Young Man.

You are here in this world for a noble purpose, and to do a good work—an edifice of character to build for eternity. The material furnished by our Creator must be worked in its appropriate place each day, or the structure in some part will be incomplete. There is so much solid material to be used and an elegance of finish to be applied, that it requires the best method and the greatest economy of time, and can only receive the finishing touch as we pass from time to eternity. The brevity of life permits no waste or lost moments.

Exercise your mind for a short time in considering the great work that can be performed by man in an average life time. If we make careful estimate, taking in the grand and glorious future of the good, we will find that time is a very costly gift, and if taken care of, yields a large and rich per cent. If on the other hand, killed, thrown away, wasted and uncared for, creates a counter inebriety and accumulates interest that cannot be liquidated. A portion of time may, after great waste, be deemed so as to give us some place in the good-

ly land, but not the more exalted; we may have small wings to fly, but not like that other happy soul who labored incessantly all the time for God and man. See those perfect wings. How easy he flies higher and higher, wrapped in all the felicity of heaven and all the fullness of God.

Now, my dear young man, in view of the great value of time, how dare you cast away its golden moments by engaging in light, trifling and seductive amusements; reading novels, empty gossip, unnecessary sleeping, to say nothing about the other thousands of ways to kill time. How much of your time has already been wasted? Will you let me kindly urge you now—yes, this moment, to commence the work of saving time, and be in earnest, and honest with yourself and God, and pray, "Lord, what wilt thou have me to do?" This is good prayer. Give the better emotions of your heart a chance to well up and come in contact with the divine spirit, and you will soon be happy. Then you will more clearly see how precious and sweet time is.

Boys, Wake Up!

Boys, wake up! Don't sit dreaming as though the world was just made to sleep in. Don't imagine that somebody is going to clothe and feed you while you do nothing but read love stories. Have more ambition than to part your hair in the middle, carry a cane and flourish a cigar. Don't any of you belittle yourselves by using tobacco in any form. It will make you filthy, create an appetite for liquor, and make you old and nervous.

Wake up! Try to be somebody. Try to do something. Try to be noble, honest and industrious. By being somebody we do not mean simply being rich, or just like all the rest of the boys. Step out boldly into new paths that other boys are too indolent and timid to try.

To do something is to shovel coal or run errands; indeed, anything that is right, rather than lounge on hotel steps or hang around saloons. If you would rather tell a little falsehood, or smoke or drink, than to be seen in plain clothes, coarse boots and at work—you are just nobody.

Truth, temperance and good deeds make men; clothes have nothing to do with it. If the lady you associate with talk sneeringly of their mothers and sisters, avoid them as you would a deadly poison. The use of low, vulgar language may lead you to infamy. Beware! O, how pleasant it is to look into the face of an honest lad who is chaste and virtuous! Take care of your bodies; do not abuse them. Keep them sacredly pure, clean and wholesome.—*Newmarket Courier.*

"Father, I Step in all Your Tracks."

One bright winter's morning, after a snow storm, a father took his hat for a walk to attend to some farm affairs requiring attention. As he started, his little boy of five summers also snatched his hat, and followed the father with mock dignity and assumed business like air. When they reached the door, the gentleman noticed that no track or pathway had been made in the snow, and he hesitated about letting his boy follow him. But the soft, fleecy snow looked so tempting, so nearly white, that he concluded to allow the child to walk after him. He took short strides through the untrodden snow, when, suddenly remembering his little boy, he paused, looked back for him, and exclaimed:

"Well, my son, don't you find it hard work to walk in this deep snow?"

"Oh, no," said the boy, "I'm coming; for, father, I step in all your tracks."

True enough, the dear child was planting his tiny feet just where the parent had trodden. The child's reply startled the father, as he reflected that thus would his child keep pace with him and follow in his tracks through life. He was not a friend to Jesus—not a man of prayer, and not a Christian; and well might he pause and tremble as he thought of the child, ever striving to "step in all his tracks," onward, onward through life's mysterious mazes and myths, towards eternity! The little boy's reply brought that strong, stubborn-hearted man to think, when even the preached word of God had made no impression upon him. Finally he repented, and sought true peace in believing in Christ. We believe he is now making such tracks through life that at some day that son may be proud to say, "Father, I step in all your tracks."

Golden Words.

Those were golden words with which Mr. Tilden, New York's Governor-elect, closed his address to the young men of the evening. They are worth reading again and again, and we therefore reprint them here:

"I beg that you will remember that you may acquire fortune on terms of honor and self-respect, if you will only have courage to insist upon those terms and submit to none other. I had occasion a few years ago to say to a class of young men about to take their position in the profession of law, that I believed, and I do believe, that it was equally certain that talent, ability, honor, would achieve everything that the human heart could desire, if only it is insisted that they should be achieved without any concessions of one's conviction of right or one's sense of duty; that it was equally sure—perhaps not quite so speedy, but far more certain—and when the object was attained it would not turn to ashes in your grasp. I have never known one so eager for objects of ambition or of fortune, that he sought to attain them by indirection, who did not find that when they were attained they failed to satisfy. Even a man who has stolen largely of public money begins to desire public esteem and to turn round and contrive how to get out the reality he seeks to get samples of the sham article. The human heart is incapable of being satisfied with anything but real victories in the race of life; and therefore, young men, and this is the last observation I have to make to you, ever feel that the right will be successful, and the right only."

The Young Men's Christian Associations of all lands, met in a General International Conference six times, namely, in Paris in 1855 and 1867, in Geneva in 1858, in London in 1862, in Elberfeld in 1865, and in Amsterdam, in 1872. The seventh has just closed its three days' meetings in Hamburg, Germany. England and Scotland sent forty representatives, America and Holland each three, France two, and Switzerland and Belgium each one. The second Sunday in November was set apart as a day of prayer for young men. The Associations number in the whole world about a quarter of a million of members. Germany has 9,000 members, Holland 4,800, France 1,100, Scotland 7,000, and Ireland 35 associations.

One of the London magistrates, in fining a lad for the dangerous practice of shooting from a catapult in Hyde Park, said he only regretted that he could not punish in some way the makers and the sellers of these dangerous instruments. The same principle applied to the infinitely more dangerous liquor traffic would make it warm for the publicans.

How would You Advise?

The Christian-at-Work says, Were a young man to come to you, a moderate drinking Christian, and say, "I am now starting out in life, and would like advice from those older than myself. What had I better do, join the teetotallers, or join in the fashionable circles that tip the social glass?" You would probably tell him one of three things: "To live while he lives, and enjoy the convivialities of life; to join the total abstinence party; or to do as he pleased." The first would certainly involve the possibility of his being a drunkard the probability of his being a fashionable tippler, getting only a little "tight" now and then, and the certainty of his spending a good deal of his money, worse than thrown away, and his setting a bad example to others. The second would surely direct his feet in a path of safety from drunkenness, the prolific cause of crime, and be more likely to throw him into good society. The third would show such an indifference on your part for the young man's welfare, that you could not have the face to profess the Christian religion should you give it. Then it would come to this: be a teetotaller, or a moderate drinker.

What advice would you give? Don't dodge this question, my brother. Think it over carefully and prayerfully, and answer the question.

A Wily Widower.

A rich old widower living near St. Johnsville, N. Y., had a blooming, a blushing and affectionate widow for a neighbor, and when he was taken sick she very considerably nursed him and supplied his every want. But when he was convalescent she became aggressive, and hinted that he ought to marry her, and that she would sue him if he refused. The widower resorted to strategy. One evening when she called, he was sitting in his room without lights, and the marriage subject was revived. "But you know I never promised to marry you," whined the wily widower. "That's very true," answered the unsuspecting widow, "but I can get big damages from you all the same." Then there was a chuckling noise all around the room, and as the lamps were lighted the widow saw three very respectable married ladies sitting in one corner of the room listening to the conversation. The widow now says she carried the joke too far.

BOYS NOT SUITED TO THE FARM.—If the only good that a boy ever did about the farm was to repair the pump, hang gates, make mole-traps, put in rake teeth, file the saw, and hang the grindstone, and he did these things well, obviously the farm is not the place for him—but a machine shop is. If a boy will walk a half-dozen miles, after the day's work is done, to hear a political speech; if he takes time from play to attend a trial before a justice of the peace, and sits up half the night when he is going to school, to learn declamations to bring down the house at spell-schools, most likely he will do the world more good if you put a law-book and not a manure-fork into his hand. If he can earn more money in trading jack-knives and fish-lines on rainy days than he does in hoeing potatoes and cutting grain in fair weather, give him a chance at the yard-stick, and not have him around troubling the other boys who are handling horse-rakes and pitchforks, and the like employments. Again, if a boy is skillful in skinning small animals and stuffing small birds, if he practiced making pills of mud when he was a child, and extracting teeth from the jaws of dead horses with pincers when he got older; if he reads physiology while his brothers are deep in Robinson Crusoe, he will be far more likely to succeed with a lancet than with a scythe.

A REMARKABLE PROFESSIONAL SUCCESS.

Among the notable professional men of this country who have achieved extraordinary success is Dr. R. V. Pierce, of Buffalo, N. Y. The prominence which he has attained has been reached through strictly legitimate means, and so far, therefore, he deserves the enviable reputation which he enjoys. This large measure of success is the result of a thorough and careful preparation for his calling, and extensive reading during a long and unusually large practice, which have enabled him to gain high commendation, even from his professional brethren. Devoting his attention to certain specialties of the science he has so carefully investigated, he has been rewarded in a remarkable degree. In these specialties, he has become a recognized leader. Not a few of the remedies prescribed by him have, it is said, been adopted and prescribed by physicians in their private practice. His pamphlets and larger works have been received as valuable contributions to medical knowledge. He has recently added another, and perhaps more important work, because of more general application, to the list of his published writings. This book, entitled "The People's Common Sense Medical Adviser," is designed to enter into general circulation. Dr. Pierce has received acknowledgments and honors from many sources, and especially scientific degrees from two of the first medical institutions in the land.

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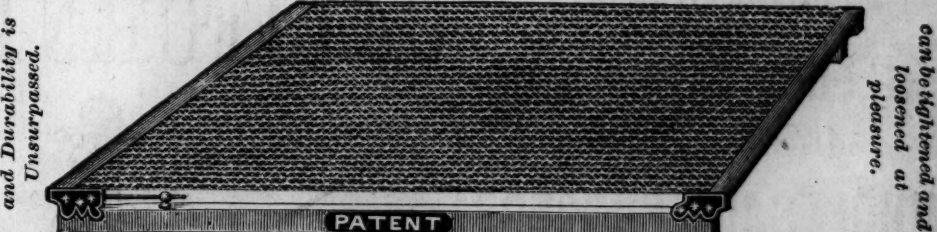
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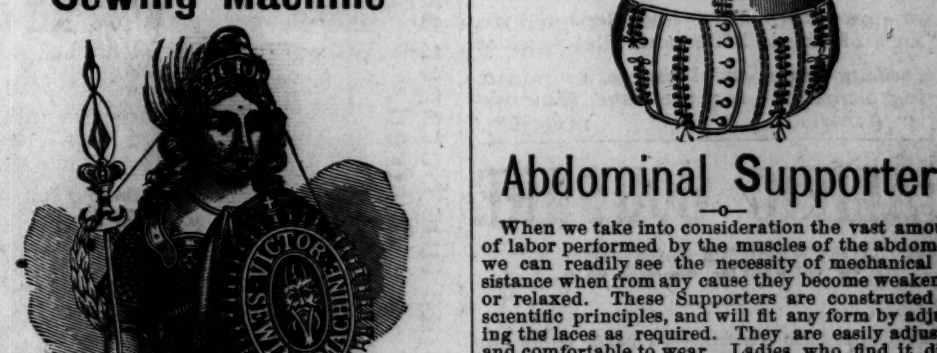
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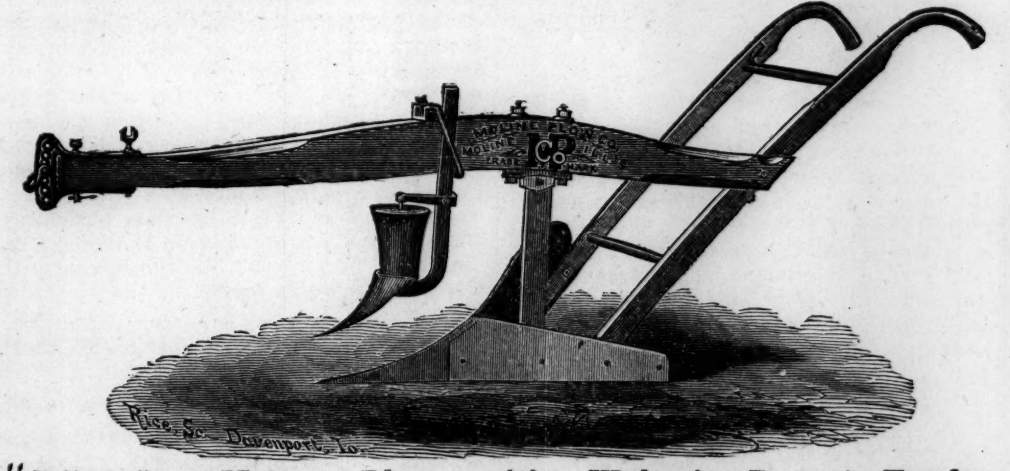
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"D" 7 Star Moline Plow, with Weber's Patent Fender.

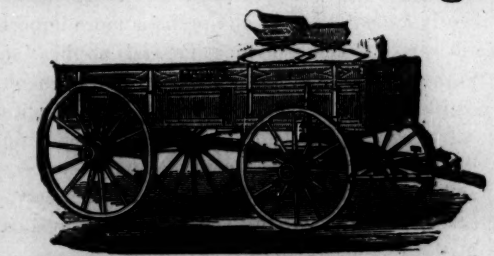
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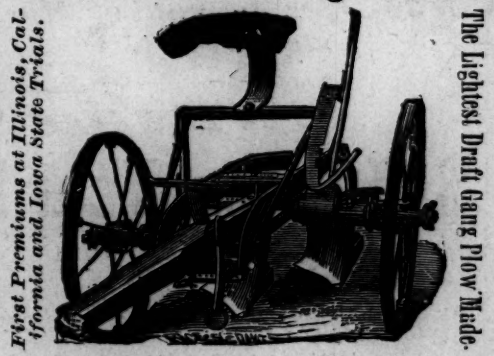
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It is a POSITIVE FORCE-FEED, which can be regulated for any desired quantity, without any change of gears, and without carrying around a lot of extra gears. **WE GUARANTEE IT TO BE SUPERIOR TO ANY FEED DRILL MADE.**

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ITS STRENGTH, DURABILITY, Ease of Management,

MAKE IT TO THE FARMER THE MOST VALUABLE INVENT ON OF THE AGE. Two thousand farmers, during its first and second seasons, have used and pronounced it "the best they ever saw."

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They are the only mills yet invented that give perfect satisfaction. They will grind all kinds of grain into feed—barley, corn, oats, etc., however green, wet, or dry, or whatever may be its condition, with ease and speed, without heating the feed or doing other damage. Will also grind salt and soft rock.

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Railroad communication with San Francisco five times a day. Railroad building from Dumbarton Point to San Jose, through Newark.

ARTESIAN WELLS.

GRAND AUCTION SALE to take place on the tract on

Thursday, January 6th, 1876.

At 12 o'clock P. M. Parties desiring to examine the property, or attend the sale, can obtain excursion tickets at the office of the Company, nigg from DuEarton to Newark. Private sales made at once. Parties can settle on the land at any time.

Newark is selected as the site of a large factory for saving and canning fruits and vegetables that now go to waste, and to encourage the production of more. In no part of California can these healthful elements of human food be cultivated more cheaply or more abundantly. Considering the depth of its rich soil, its prolonged season, and the extraordinary vegetable growth in this country, one acre may be counted equal to three elsewhere this industry is carried on in the Atlantic States. If irrigation be wanted, artesian water is found all along the valley, for it is backed by mountain ranges full of living water. The country hereabout is a succession of orchards, vineyards, pastures, or grain fields. No fly nor smut destroys the hopes of the farmer, and the seasons of drought which in some parts of California sometimes cause a failure of crops, are here unknown. Special arrangements will be made with manufacturers for space for building purposes.

TERMS OF SALE—One-Fourth Cash. Balance in one, two, and three years. Ten per cent. interest on deferred payments.

Pamphlets, maps, and particulars at the

California Immigrant Union Office, No. 348 Montgomery Street, Room 32, San Francisco.

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